

THE
NATURE AND TENDENCY

—OF—

MODERN SPIRITUALISM.

BY J. H. WAGGONER.

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They are the spirits of Devils working miracles. Rev. xvi, 14.  
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MODERN SPIRITUALISM.

THE subject of "Modern Spiritualism" has in a measure ceased to be a novelty; for, though it is an infant in years, in the few years of its existence it has grown to such an extent that very few, if any, can be ignorant of the fact of its existence, or even of the phenomena through which it has been developed, and by which it is sustained. The following testimony from a writer in the *Spiritual Clarion*, in an article entitled "the Millennium of Spiritualism," is faithful in regard to the *manner* of its rise, and is also interesting as showing the feelings of its devotees. He says,

"This revelation has been with a power, a might, that if divested of its almost universal benevolence had been a terror to the very soul; the hair of the very bravest had stood on end, and his chilled blood had crept back upon his heart, at the sights and sounds of its inexplicable phenomena.

"It comes with foretokening, with warning. It has been from the very first, its own best prophet, and step by step it has foretold the progress it would make. It comes, too, most triumphant. No faith before it ever took such a victorious stand, in its very infancy. It has swept like a hurricane of fire through the land, compelling faith from the baffled scoffer, and the most determined doubter."

In giving a Bible view of Spiritualism it will be necessary to briefly notice the time and place of its rise, in order to perfectly identify it. Our main object, however, will be to point out its origin and tendency as shown by the word of God.

In the prophecies, kingdoms or governments are symbolized by beasts. The four universal governments which have existed since the days of Nebuchadnezzar, viz., Babylon, Medo-Persia, Greece and Rome, were represented by a lion, bear, leopard, and a dreadful and terrible beast, in Dan. vii. Compare chapters ii, and vii, and notice particularly chap. ii, 38-40; v, 28, 31; viii, 20, 21; Luke ii, 1. In Rev. xiii, 1-8 is given the description of a beast, having the characteristics of all the beasts of Dan. vii, showing clearly that it occupies the same dominion of the four monarchies of Daniel's vision, and is the last form of the Roman Empire, under Papal rule, commencing A. D. 538.

Another beast is described in Rev. xiii, 11-17, which we think is a symbol of the government of the United States of America.

The evidence that this symbol refers to the United States is given at length in works published in the *Review and Herald* Office, Battle Creek, Mich. To those who wish to examine the scripture we would offer the following suggestions on this subject:

1. It has two horns like a lamb, in contrast with the horns of the first beast which have crowns on them.

2. It speaks like a dragon. It is hypocritical, its practice being inconsistent with its profession. By referring to Dan. vii, we find that the Roman Catholic church is symbolized by a little horn diverse

from the others: hence, an ecclesiastical power is symbolized by a horn. And we consider that the two horns are the civil and ecclesiastical powers of this nation. That hypocrisy has characterized both these powers from the very rise of this nation to the present time, we prove thus:

(1.) While the government is professedly based on the principles set forth in the Declaration of Independence, which recognizes the full and complete equality of all mankind, and their right by creation to life, liberty, and the pursuit of happiness, it enslaves millions, depriving them of all these unalienable rights, and placing their lives in the hands of their owners: and this without any higher authority than their own selfishness, and against the dictates of humanity and of God's word.

(2.) While it professes to grant perfect freedom in regard to religion, it virtually sustains, by recognizing, the observance of the first day of the week, and will not sustain the observance of the seventh day which God has sanctified and commanded us to keep, nor will it vindicate the rights of those who keep the fourth commandment of the Decalogue. Thus the Pennsylvania courts have decided that her stringent Sunday laws are not unconstitutional.

(3.) While the churches of this land profess the most enlarged benevolence, and the purest Christianity, as bodies they have become accessories to the sin of slaveholding by fellowshiping it in their bodies, and apologizing for it before the world; and this to such an extent that Dr. Barnes' saying has become a proverb, that the American churches are the bulwarks of American slavery, and that there

is no power out of the church that could sustain it one hour if it was not sustained in it.

(4.) When the Puritans came to this country to avoid the persecution of the old world, their professed intention was to found a government without a king, and a church without a pope, thus ensuring to all, civil and religious liberty; but their acts were inconsistent with this profession, many of their laws being arbitrary and tyrannical: insomuch that they bitterly persecuted the Quakers and the Baptists. The State of Maryland afterward enacted laws against the Catholics.

(5.) The churches have formed an alliance with the civil power, and receive government aid, and support, which is ensured to them by charters; by which charters they become political bodies, or parts of the government, and acknowledge their obligation to sustain the laws of the land, and often to such a length as to remind one of the declaration of the Jews when similarly situated, "We have no king but Cæsar."

These points are sufficient to show the perfect fulfillment of this prophecy, though much more might be added.

3. He exercises all the power of the first beast. This cannot mean that its jurisdiction extends over the same dominion, for they exist contemporaneously. The two-horned beast works before, or in the sight of the first beast, and causes the earth and them that dwell therein to worship the first beast. It must therefore signify that the power exercised by the two, is the same in kind. That which characterized the first beast from all that preceded it in

an especial manner was that its ecclesiastical power controlled or directed the acts of the civil power. In the above remarks we have shown that the two powers do unite, or mutually sustain and support each other in this land; that the churches enjoy privileges and immunities not enjoyed by any other class of citizens, or any other corporate bodies. This, of course, does not extend to all indiscriminately, as some are oppressed to gratify the prejudices of others. This we consider a very clear point in this prophecy.

4. He doeth great wonders. And deceiveth them that dwell on the earth by those miracles which he had power to do in the sight of the beast. Miracles are of two kinds—true and false. As there are false christs, true and false prophets, and true and false apostles, so there are true miracles wrought to attest and spread the truth, and also those to deceive and overthrow the truth: lying wonders. The two-horned beast works miracles to deceive; the consequence is that an image is made to the first beast, and all are compelled to worship it. By reference to chap. xiv, 6-15, it will be seen that three messages, a commandment, an annunciation, and a warning, are given immediately preceding the coming of the Son of man to reap the harvest of the earth. These messages, of course, are designed to prepare God's people for that great event. The last message, the warning, is based upon the facts brought to view in chap. xiii, respecting the worship of the beast and his image. This clearly shows that these miracles are wrought and the worship of the image is enforced in the last days, just previous to the coming of Christ; and as the messages of the an-

gels of Rev. xiv, are designed to prepare the people of God "to stand in the battle in the day of the Lord," which day and battle are soon to come, so these miracles are wrought during the time of the proclamation of the messages, to deceive the world, and turn away their minds from the truth. This, then, is clearly a work of the last days.

As an effort has been made to give the expression, "the last days," a latitude of meaning that is evidently not designed in the scriptures, and as we must carefully examine some texts especially referring to the last days, we will notice here, that in all the New Testament writings it refers to the days immediately preceding the coming of Christ, and the close of this dispensation. The following points of proof will sustain this position:

(1.) The "last day" is when Christ comes. Proof. In 1 Thess. iv, 14-17, it is declared positively that the righteous dead will be raised at the coming of Christ. Also compare Matt. xxiv, 30, 31, with 1 Cor. xv, 51-54. In John vi, 39, 40, 44, and 54, the Saviour declares that those to whom he gives eternal life he will *raise up at the last day*. Thus it is "at the last day" that Christ comes, the trumpet sounds, the righteous dead are raised incorruptible, and the living changed from mortality to immortality.

(2.) "The last days," comprehend more than "the last day," but must necessarily stand in immediate connection with it, and also embrace it. As the last days can have no successors, so no days can possibly intervene between "the last day," and "the last days." The scriptures also bear on this point. In Matt. xxiv, 11-14, the following is shown.

1. False christs and false prophets shall arise. 2. Iniquity shall abound, and the love of many shall wax cold. 3. The gospel shall be preached in all the world for a witness to all nations. 4. Then shall the end come. The same facts are set forth in 1 Tim. iii, which is a prophecy respecting the last days. 1. The last days shall be perilous. 2. Men having a form of godliness shall deny the power thereof. 3. The truth will be resisted as in the days of Moses, which brings to view the false prophets, as will be shown by an examination of the text. 4. The godly shall suffer persecution, which recognizes the endurance unto the end, as in Matt. xxiv, 13. Having clearly located the prophecy of Paul in 1 Tim. iii, near and at the coming of the Lord, which is just after the close of the present dispensation, we will notice the 8th verse particularly.

"Now as Jannes and Jambres withstood Moses, so do these also resist the truth." *So*, denotes, *in like manner*. In the last days, near the coming of Christ, the truth will be resisted by certain ones after the manner that Moses was withstood by his opponents. It will be impossible for us to recognize the fulfillment of this prophecy unless we understand the manner in which it will be fulfilled. This is given in the scripture account of the mission of Moses.

When God called Moses to lead the children of Israel out of Egypt, and to go before Pharaoh, he excused himself, first, because of his unworthiness, and afterward because they would not believe him; for he said, "Behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee." Ex. iv, 1. The

Lord then told him to cast the rod that was in his hand on the ground; and he did so, and it became a serpent. Again the Lord told him to put his hand in his bosom, and when he took it out it was leprous as snow: and when he put it in his bosom again and took it out, it was restored. The Lord also told him that if they would not believe these signs that he should take water and pour it on the ground, and it should become blood. These were signs to convince the children of Israel and Pharaoh that the Lord had sent Moses.

When Moses presented himself before Pharaoh and gave the word of the Lord, Pharaoh answered, "Who is the Lord that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." Ex. v, 2. Then Moses and Aaron were directed to show these signs before the king; Aaron threw down the rod, and it became a serpent. Then Pharaoh also called the wise men, the *sorcerers* of Egypt, and they did so with their *enchantments*: they cast down their rods and they also became serpents. Chap. vii, 10-12. Thus was Pharaoh confirmed in his rebellion against God.

Then Aaron was directed to take his rod and smite the waters; and he did so, and the waters were turned to blood. And the *magicians* did so with their *enchantments*; and Pharaoh's heart was hardened. Verses 20-22.

Next Aaron was commanded to stretch his rod over the streams, and over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. And he did so. The magicians also by their enchantments caused frogs to come up. Chap. viii, 5-7.

Again Aaron stretched out his hand with his rod, and smote the dust of the earth, and the dust became lice, and they were upon man and upon beast. And the magicians did so with their enchantments to bring forth lice, BUT THEY COULD NOT. After this the Lord directed Moses and Aaron to show six more signs, none of which were imitated by the magicians. Of these signs and plagues, ten in all, the seventh was a boil or blain upon man and beast, and the magicians could not stand before them, for it was upon them also.

The question is now to be considered, by what power were these wonders wrought? And we contend that these signs were wrought by the direct power of God, and not by any power possessed by Moses or Aaron. For this belief we have several reasons.

1. They were first given to Moses to satisfy his mind, when he feared the people would not believe his word.

2. He evidently did not expect that the rod would become a serpent, for he was afraid of it, and fled from before it.

3. The Lord said, "I will multiply my signs and my wonders in the land of Egypt." Ex. vii, 2.

4. The magicians confessed, when their enchantments failed, that the finger of God was in it.

5. Each successive sign was given under the immediate direction of the Lord.

6. The whole was completed by the plague of the destruction of the first-born, a sign in which Moses and Aaron had no agency.

Other considerations, such as the nature of the plagues; darkness over the land, &c., clearly show

that no human power controlled these signs. Neither were they illusions or deceptions by which the people were made to suppose that they saw what they did not see in reality; for they could scarcely be mistaken in regard to the boils or blains upon their own persons, the flies and locusts, or the darkness over the land. The only conclusion that it is possible to arrive at is that these miracles were wrought by the direct power of the Lord.

We have been thus particular, not because we supposed that any would deny the position assumed, but there is another question involved, which is this: did the wise men of Egypt possess any more power than Moses and Aaron? We contend that they did not in themselves possess any power to cause their rods to become serpents, nor to turn the water to blood. Neither did their rods become serpents by the same power that Aaron's did; for, first, they stood in opposition to Moses; and as Aaron's rod was changed by the power of God, he could not consistently oppose his own power by working also through the magicians. Second, the scriptures say that they were *sorcerers*, and worked with their *enchantments*; and such are condemned in both Testaments, and declared to be an abomination to the Lord. The only conclusion at which we can arrive, is, that the magicians performed these wonders by the power of Satan.

Some may object that Satan does not possess such power, and some do raise an objection in this form: that it would be inconsistent in a God of wisdom and benevolence to create a devil, and give him such power. But to this we reply, that we have no idea that God ever created a devil at all;

neither did God ever create a wicked man. But wicked men do exist, possessing power to do evil. God made man upright, but he became wicked by his own will and actions. And so of the devil. According to Eze. xxviii, which can refer to no other being, he was created a covering cherub, beautiful and perfect, but he fell because of his pride. When a man turns to wickedness he does not thereby become dispossessed of his strength, either mental or physical. He who is wise and strong to do good, will of course be wise and strong to do evil if he turns his powers in that direction. And as the cherubim in heaven possess far more power than men, so if they fall, their power will be greater to do evil in the same proportion. On this point we think it sufficient to add, that there was more than human power exerted through the magicians of Egypt; and the scriptures affirm that Satan works miracles, working with power, and signs, and lying wonders.

We now come to notice the works of the enemy which the Scriptures condemn, among which the works of the magicians of Egypt are included. The first noticed in the Scriptures is *witchcraft*.

Many contend, and those too, who profess faith in the Bible, that there is no such thing as witchcraft; and that a belief in its existence is a relic of the superstition of the dark ages. But God said, [Ex. xxii, 18,] "Thou shalt not suffer a witch to live." This proves that witches did exist, or else God commanded them to put to death such as had no being, to suppose which, would be absurd. Paul also teaches in Gal. v, that witchcraft is one of the works of the flesh as much as envy, hatred, drunk-

eness, and murder. Thus the fact of its existence is established by both Testaments.

Again in Lev. xix, 26, they were forbidden to use enchantment; and verse 31 says: "Regard not them that have familiar spirits, neither seek after wizards to be defiled by them." And in chap. xx, 6, the Lord said he would cut off the soul that turned after wizards, and such as have familiar spirits. Also in verse 27; a wizard and such as had familiar spirits, either men or women, were to be put to death.

According to the definitions of the words witch, wizard, sorcerer, enchanter, &c., which we will give, these various works are closely allied to one another, or are all parts of the same work, differing more in degree than in nature. Most of them are named in Deut. xviii, 9-12, which is as follows:

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord.

The following definitions are copied from Webster's Unabridged Dictionary:

WITCHCRAFT. The practices of witches; sorcery; enchantments; intercourse with the Devil; power more than natural.

SORCERY. Magic; enchantment; witchcraft; divination; by the assistance, or supposed assist-

ance of evil spirits: or the power of commanding evil spirits.

ENCHANTMENT. The act of producing certain wonderful effects by the invocation or aid of demons, or the agency of certain supposed spirits; the use of magic arts, spells, or charms; incantations.

DIVINATION. The act of divining; a foretelling future events, or discovering things secret or obscure, by the aid of superior beings; or by other than human means.

NECROMANCY. Properly the art of revealing future events by means of a pretended communication with the dead.

FAMILIAR SPIRIT. A demon or evil spirit supposed to attend at a call.

But Israel did not keep free from these abominations. King Saul consulted a familiar spirit when the Lord rejected him, and would not answer him. It is no uncommon thing in these days for those to seek to familiar or evil spirits, who never ask counsel of the Lord, and who have no reverence for his word. Also Manasseh, who was very wicked, and in whose reign Israel was taken captive by the Assyrians, "did evil in the sight of the Lord, like unto the abominations of the heathen he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards; he wrought much evil in the sight of the Lord, to provoke him to anger." 2 Chron. xxxiii, 2-6.

One writer in a spiritual paper has undertaken to show that this restriction was placed upon the Jews alone, given in a law specially for them; that Gentiles were never bound by it, and in this dis-

pensation neither Jew nor Gentile is holden to it. But the following facts disprove the assertion: (1.) The Lord calls them "the abominations of the heathen," and after naming them says: "For *all* that do these things are an abomination to the Lord: and because of these *abominations* the Lord doth drive them out from before thee." Deut. xviii, 12. (2.) The *abominable*, and *sorcerers* are condemned in the New Testament; Rev. xxi, 8. See also Gal. v, 19-21; Acts xiii, 6-11; Elymas the *sorcerer*, a false prophet, withstood the apostles, and tried to turn away others from the faith. This is ever their intent. To him Paul used the following language: "O full of all subtilty and all mischief, thou child of the Devil, thou enemy of all righteousness." This language is applicable to all sorcerers, and their co-workers, according to the testimony of the Bible respecting their works. See Acts viii, 5-11; xvi, 16-18.

The eighth chapter of Isaiah is doubtless a prophecy of the present time, or the last days. Of this there are several separate points of proof in the chapter, only one of which we will notice. Verses 20, 21: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

If "seeking unto them that have familiar spirits," and "the living to the dead" does not imply the present work of consulting mediums and countenancing their sorceries, to what could it apply? or

is the Scripture without meaning? Only ten years ago this scripture might have appeared almost meaningless. Then the sorrowing friends would anxiously surround the bed of the dying, eager to catch each word, which was often laid up in the heart as a memento of the lost one. Then if the departed had aught to tell, it was listened to with breathless interest, as all were well assured that no future communication could pass between them till the morning of the resurrection should loose the now silent tongue. But now, how changed the times! Parents no longer regard death as an enemy tearing their children from their embrace; but as the best friend, to transplant them as buds of promise, where they can sooner blossom in a happier clime, and mature in richer beauty. The infidel no longer sinks to the sleep of death with a "fearful looking for of judgment, and fiery indignation which shall devour the adversaries," but he is led to expect to be released from the sinful surroundings and propensities of the present state, to awake where there is no suffering for sin, and all are progressing toward perfect bliss; thus making the cross of Christ of no effect, and rendering the gospel a nullity. Witness the case of the blasphemer, Thomas Paine, as revealed through Rev. C. Hammond, medium. Death is regarded only as a *transition*, not to be dreaded nor avoided. While wisdom cries, "all they that hate me love death," [Prov. viii, 36,] the foolish turn away from the paths of wisdom, and say, "We have made a covenant with death, and with hell [the grave] are we at agreement." Isa. xxviii, 5. The word of God counts death an enemy; 1 Cor. xv, 26; and Jesus

is the great life-giver, conferring immortality on all who seek for it by patient continuance in well doing; Rom. ii, 7. Of course, they who attribute immortality to another source, or seek for it in another way, dishonor God by rejecting the gospel of his Son. They reverse the order of scripture, which says that the Lord will destroy death, and raise the dead to life. See the following from a spiritual paper:

"Fold us in thy embrace, sweet angel death,
So that no cloud can our twin being sever;
Come with soft lips and kiss away our breath
And let us take our heavenward flight together."

The Scripture says that the saints of God will all take their "heavenward flight together," not when they die, but when the Lord Jesus shall come and raise them from their graves. 1 Thess. iv, 13-18. And, he will not only "abolish death," [2 Tim. i, 10,] but also destroy him that has the power of death that is the Devil. Heb. ii, 14. The Devil introduced sin into the world, and sin produced death. Rom. v, 12; vi, 23; Jas. i, 15. If the spiritual theory were true, to destroy death and bring the saints back from under its power, would only be to reverse a "desirable transition," and bring them down again from a superior to an inferior condition. Thus they despise the word of the Lord by calling "evil good, and good evil," and rob Jesus, the life-giver, of his glory. But there is a day coming when he will vindicate his truth, and his enemies shall perish; for he says: "And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." Isa. xxviii, 18.

Now the fact is clearly established that Moses was withstood by enchantment and sorcery, which is the work of the Devil to oppose the truth; by counterfeiting and imitating the miracles of God. So, in like manner, will the truth be resisted in the last days. So was it resisted in the days of Christ and his apostles; evil spirits, demons, were cast out by the followers of Christ; but there never was a time when seeking unto them that have familiar spirits was so universal as at the present. Kings and peasants, priests and people, rich and poor, all go hand in hand in the abominable work. That "they speak not according to this word," or "resist the truth," will be shown in commenting on other texts.

Two questions are asked and answered in Matt. xxiv. One concerning the destruction of Jerusalem, and one concerning the coming of Christ, and the end of the world. The Saviour points out the long tribulation of the church, principally under the persecution by the Papacy, which was to continue more than 1000 years. The full time of Papal rule, according to Dan. vii, 25, and Rev. xii, 6, 14; xiii, 7, was 1260 years, which commenced in 538 and terminated in 1798. The Saviour said the days should be shortened for the elect's sake. History shows that the days of Papal rule were not shortened, as the power continued with the Papacy till the Spring of 1798; but the tribulation or persecution did not continue the full term of the days. The persecution was abated by the influence of the Reformation, and entirely ceased before the power of the Papacy was taken away. This gave room for the precise fulfillment of the prophecy, concerning the signs of our Saviour's second coming. Ac-

according to Mark xiii, 24, the first was to take place "in those days after that tribulation." The sun was darkened in 1780; just 18 years before the end of the days; (years;) and as the moon cannot give any light when the sun is darkened, the second sign was also fulfilled at the same time. The falling of the stars occurred 53 years afterwards, in 1833.* Says the Saviour, while discoursing of his coming, and the end of these days, "Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false christs and false prophets, and shall shew great signs and wonders, insomuch that if it were possible, they shall deceive the very elect." Matt. xxiv, 23, 24.

It is truly marvelous that any should be so blind to the sense of this scripture as to apply the caution against those who say "Lo here is Christ, or there," to those who preach the near coming of the Lord. A true Advent believer cannot possibly proclaim that Christ is here, either in the desert, or in the secret chamber: but they teach exactly what the Scriptures say, that his coming is future, and will be personal and visible to all, even as the lightning shineth from one end of heaven to the other.

But we think this scripture is now being fulfilled. There is a class, very numerous at present, and fast increasing in numbers, who do thus teach. There are false christs and false prophets, fulfilling this scripture, showing great signs and wonders, and preaching that the Lord is come. See the follow-

* For evidences on the fulfilment of this scripture, see work entitled "Signs of the Times," by James White, Published at Review Office, Battle Creek Mich.

ing from the *Spiritual Telegraph*, under the head of an "Important Announcement to the World."

"Hearken then to the voice of wisdom, O ye inhabitants of the earth, and be not blinded as to your Lord's appearing; for he is already in your midst." This is in harmony with the general tenor of all spiritual teaching.

But if Christ is come, how is he come? We have not seen him; our friends still sleep in the dust; and as Peter said of David, so we can say of them, they are dead and buried, and their sepulchres are with us to this day. The above "important announcement" we cannot believe, until we can be assured that the events connected with his coming have taken place; but they have not yet. This leads us to the remark that it must be utterly impossible for false christs to appear and deceive those who have correct views of Christ and his offices. Thus, those who firmly believe that Christ is a High Priest on the throne of his Father, and that when he leaves that throne he will descend with a shout, with the voice of the Arch-angel and the trump of God, and that at his coming the righteous dead will be raised, the living changed, and all caught up together to meet the Lord in the air, while the wicked will be slain all over the earth; those, we say, who firmly believe these facts, cannot receive the testimony of false christs. And so also of false prophets. The Scriptures furnish a shield on every point; and those who have living faith in God's word will not be deceived.

But many who profess to believe the word of God, only ask for a manifestation of supernatural power or superhuman intelligence to give full credit to the

testimony of the power or spirit communicating. But if no false or spurious manifestations of power could be given, this scripture could never be fulfilled. Hence, it is not sufficient proof of their truthfulness, to see signs and wonders wrought; for the false christs and false prophets will show them. From all this it is plain that before any one can successfully proclaim himself christ, he must destroy confidence in the exalted nature and position of Christ, or so pervert the testimony of Scripture as to make Christ such an one as himself. This Spiritualists have done as the following quotations fully prove. The first is from the *Spiritual Telegraph*, No. 37, and is the testimony of a "spirit" through a "medium."

"What is the meaning of the word Christ? 'Tis not as is generally supposed, the Son of the Creator of all things. Any just and perfect being is Christ. The crucifixion of Christ is nothing more than the crucifixion of the spirit, which all have to contend with before becoming perfect and righteous. The miraculous conception of Christ is merely a fabulous tale.' *Telegraph*, No. 37.

Many expressions to the same intent might be quoted. The next is from a paper read at the spiritual investigating class in the city of New York, by Dr. Weisse.

"Friend Orton seems to make rather light of the communications from spirits, concerning Christ. It seems, nevertheless, that all the testimony received from advanced spirits only shows that Christ was a medium and reformer in Judea; that he now is an advanced spirit in the sixth sphere; but that he never claimed to be God, and does not at present.

I have had two communications to that effect. I have also read some that Dr. Hare had. If I am wrong in my views of the Bible, I should like to know it, for the spirits and mediums do not contradict me."

The third is from Dr. Hare himself, given also in the investigating class; though this remark of Dr. H. was made subsequent to that of Dr. Weisse, as above; of course Dr. W. refers to other remarks of a similar nature from Dr. Hare.

"He said that he had been thus protected from deception by the spirits of Washington and Franklin, and that they had brought Jesus Christ to him, with whom he had also communicated. He had first repelled him as an impostor; but became convinced afterward that it was really him. He related that he had learned from that high and holy Spirit that he was not the character Christendom had represented him to be, and not responsible for the errors connected with his name, but that he was, while on earth, a medium of high and extraordinary powers, and that it was solely through his mediumistic capabilities that he attained so great knowledge and was enabled to practice such apparent wonders."

In these quotations the infidelity of the authors is apparent to all. Dr. J. B. Dods, celebrated as a psychologist and spiritualist, is called a "christian spiritualist;" and to show that there is no great difference of faith between the infidel and so-called christian spiritualists, we quote the following from the report of a case of healing by Dr. Dods through spirit influence. He says,

"After she was carried into the hall, and near the close of the ceremony (which was a written one)

I used these words,—‘Betsey, in the name of the great Master Medium of our race, *be whole of your infirmities. Arise and walk.*’”

By what power he thought she was healed will be shown by another quotation from the same letter which will be presented on another text.

The above quotations from high spiritual authority show that the way is now fully prepared for false christs to make their appearance and present their claims. Christ “was a medium of high and extraordinary powers,” and is now a “spirit in the sixth sphere,” but *yet behind others, for there are seven spheres.* After this the reader will be prepared to believe that we have seen and now know of persons who claim, not only to possess the power that he possessed, but to be christs. Can any one doubt that our Saviour’s words will be completely fulfilled in our very midst? “Many shall come in my name, saying I am christ, and shall deceive many.” Surely with such warnings as the Scriptures give, with such faithful delineations of these works of darkness before us, we need not be deceived. But such as love not the truth will fall an easy prey to these deceptions. There is only one way of safety in these times of peril, that is to commit our ways to the Lord, and seek the sustaining and protecting influence of his Spirit, by entire consecration to him, and a renunciation of everything selfish and worldly.

But it is claimed that the manifestations of Spiritualism answer to Paul’s description of the gifts of the Spirit in the gospel church, in 1 Cor. xii, and Eph. iv. But this is contradicted by the plain sense and reading of the Scriptures. Says Paul,

“Now there are diversities of gifts, *but the same Spirit.*” With Spiritualists the order is entirely different; each gift claims a *diversity of spirits.* One medium will call on a score of spirits in one evening; and healing mediums, in some cases, call on a number of spirits at once, to unite their strength and increase the power of healing. A careful reading of 1 Cor. xii, 4–13, will satisfy any one on this point.

1 Tim. iv, 1, we think has reference to this work. “Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.”

In the latter times. Equivalent to the last days. In our brief comparison of the prophecies of Daniel and John, it was shown that the facts concerning the kingdoms of earth, proved that we are now in the last days; that the signs of the Saviour’s coming have been fulfilled, and that it is now time to look and prepare for that event. As the deliverance of God’s people draws near, the truth is resisted as it was in the days of Moses, by sorcerers, enchanterers, necromancers, &c., who pretend to reveal secrets and foretell events by consulting the dead. This is “an abomination to the Lord.” Isaiah says, “If they speak not according to this word, it is because there is no light in them.” That they contradict the word, and fulfill the prophecy of the Saviour respecting false christs, is evident from their teachings respecting the nature, person, and character, of Christ. They profess to be christs, but to which of them will the scripture facts concerning Christ apply? which of them has fulfilled

the prophecies concerning the Messiah? which of them has ascended to the right hand of the throne of the majesty in the heavens to intercede for sinners? To which of them has the Lord said, "Sit thou at my right hand till I make thy foes thy footstool?" To which of them, dear reader, would you entrust your soul's salvation? But enough of this. The united presumption, arrogance, and blasphemy of such teachers and teachings, is sickening. Yet there are professed believers of the Bible, and professed ministers of the gospel, who uphold this blasphemous work, and pretend to find in it the perfection of Christianity! This brings to notice the next sentence in the prophecy of Paul above quoted.

Some shall depart from the faith. As no person can depart from a place to which he has never been, so no one can depart from a faith that he had never professedly embraced. Then in the latter times we may expect to find some denying the truths of revelation, which they have before believed and advocated. That this is true of many of the advocates of Spiritualism, every one knows that is at all acquainted with that work. Many of the lecturers, and some of the mediums and editors, were formerly ministers of different denominations, and still prefix the title "*Rev.*" to their names; and some clergyman, still occupying their places in their respective churches, are writing and speaking in favor of the new spiritual theory. But other specifications of the prophecy fix it to a certainty. Many of various classes may renounce the truth, but those referred to in this scripture depart from the faith.

Giving heed to seducing spirits. This brings us

to notice the claim continually set up that they are good spirits, doing good, &c. In order to seduce, they must have the appearance and profession of goodness. Seductive, says Webster, is "tending to lead astray; apt to mislead by flattering appearances." Flattery, is the seducer's strong hold; and this is a characteristic of the teachings of the spirits. In 2 Tim. iii, as already noticed, it is said that men shall be lovers of their own selves, boasters, proud, high-minded. Many Spiritualists love themselves so deeply, and regard themselves as so noble and elevated that they have lost all love and reverence for the Supreme Being. In their esteem the falsehood of the first great seducer is verified—"Ye shall not surely die. . . . Ye shall be as gods." (See Gen. iii, 4, 5.)

This self-sufficient feeling is manifested amongst all classes of Spiritualists, and is well expressed by a speaker at a late annual spiritual convention in the State of Michigan. The speaker, who was also an officer of the convention, in stating the wants of reforms, said:—

"What we want is men and women who can speak and write their own thoughts without leaning on any support, not even God himself."

The "*Healing of the Nations*" is a standard spiritual work, written by a medium, with an introduction and appendix by N. P. Tallmadge. Speaking of the spirit, it says:

"It can from its own individual powers, comprehend the deep beauties of itself."

The "deep beauties of self" is a favorite subject of contemplation with a certain class of people. A certain character (Lucifer) is represented in the

Scriptures as saying, "I will ascend above the heights of the clouds: I will be like the Most High." Isa. xiv, 14. The following extract from the report of a lecture by A. J. Davis, in New York, is but a reiteration of this boasting. The subject was, "Spiritualism as an agent of human redemption." He was reported in a spiritual paper as saying:—

"Man will control the atmosphere, produce rain, and prevent injurious storms. Then the art of using electricity and magnetism will be discovered, and applied to the improvement of soils, doubling the amount of grains, fruits, &c. A new motive power is to be, ere long, brought out, and applied to the new arrangements for traveling and navigating sea and air," &c.

That they are seducing, flattering spirits, is also fully proved by their teachings respecting Christ, making their followers believe themselves to be, not only prophets greater than those whose writings are in the scriptures, but christs of stronger powers as mediums than Jesus of Nazareth!

It is claimed that they are benevolent and good because they heal diseases. Any reflecting mind will acknowledge that this alone is not sufficient to justify the claim. The argument is no more conclusive than it would be to claim that a physician must be of a benevolent disposition because he cures his patients. His reputation as such, and beyond this his fee or reward may be the grand motive of his practice. The intent and general course of life must be considered; and so of these spirits. The general tendency of their course and teachings must be ascertained, and these being considered, we

shall find that their healing power is exerted only to carry on their deceptions and work of seducing from the path of right. And we inquire, who brought diseases into the world, and seduced man to a course of action that subjected him to disease? This was the work of Satan. All diseases are parts of the process of decay, and prove man to be subject to death, which is in the power of the Devil. Heb. ii, 14. But Jesus is the life-giver; [John iii, 16; vi, 40; x, 10; 1 Cor. xv, 22; 1 John v, 11, 12; Rom. ii, 7.] When the Saviour healed a woman of a disease of long standing, he said Satan had bound her eighteen years. Luke xiii, 16. And if Satan binds the human family in bonds of affliction, it is certainly no great cause of praise to him that he should release his hold of his victim for a season the better to carry on his deceptions, and bring them under the power of the second death. Would we praise the magnanimity of the ruffian who had bound and maltreated his neighbor, because he had afterward let him go? We should rather blame him for having ill treated him. Those who urge such a claim might with equal show of reason claim that the Devil was benevolent because of the liberal offers he made to the Saviour! Luke iv, 2-8. The offers were very large, but the intention deprived them of benevolence.

These miracles of healing are often wrought through mediums who deny the Bible, reproach the idea of salvation through Christ, and blaspheme the name of God. Does the Lord, or his ministering angels, work through such? If Satan works, or ever shall work, in them that perish, and that love not the truth, [2 Thess. ii, 9, 10,] he

could scarcely find more fitting subjects than many of the mediums through whom these "tests" and wonderful cures are manifested. Thus their character as "seducing spirits" is clearly proved. But there remains one important point in this prophecy to examine. By this we learn that those who give heed to these seducing spirits, also give heed to

Doctrines of Devils. This brings us to a more full consideration of the doctrines of Spiritualism, as to their origin and tendency. "All scripture is given by inspiration of God," and whatever is opposed to Scripture is of the adversary, the Devil. In giving proof on this point we shall give the most direct, to wit, their own writings. And if some of them be found to border on blasphemy, they will present still stronger proof of our position. But while we regret the necessity for quoting such irreverent words even to prove the fulfillment of prophecy, we assure our readers that we do not give the most blasphemous expressions that we have heard spoken, or have read in their publications. The columns of the *Truth Seeker*, published in Angola, Ind., are literally filled with the lowest and most vulgar infidelity. Its name stands, (or lately stood; we have not seen these papers in some weeks,) in the *Telegraph's* list of "weekly journals devoted to Spiritualism," immediately above the *Crisis*, published in Laporte, Ind., by "Rev. Henry Weller." The *Truth Seeker* is now published professedly without an editor, one intent of which is that it gives correspondents, who may be ignorant of the facts, the idea that they all occupy the office of editors of their own writings, and is of course designed to be a popular feature. But the truth is that the mat-

ter for a paper can no more be compiled without an editor than it can be printed without a printer; it can no more edit itself than the types can set themselves, or the press work itself. Every number that we have seen, contained editorial notes and notices, generally by A. P. Bowman, who is really the editor, and sometimes by the printer, who acts as editor as occasion requires, or in the absence of Mr Bowman, who is also a lecturer. Not long since a communication was divided in two numbers and an apology offered to the writer therefor. This could not be done without agency, and was, of course, the work of the acting editor. A number of this paper published during the present year, (1857,) contains an editorial note by Mr. Bowman to a correspondent in which he speaks of his paper as follows:

"Our columns are open for a fool or a wise man; for the orthodox Devil or God, or for those who are more friendly and kind to each other than this God and Devil dare be."

The correspondent to whom this was addressed in setting forth the glories of the *reform* movement in "Berlin Heights, Ohio," says:

"We shall combine in one the lecture room and the ball room, and shall seek to promote integral and harmonious development. . . ."

"We have a Free Discussion Hall where the most radical and generally obnoxious sentiments are uttered with impunity. Orthodoxy, once proud and powerful, feebly totters over its grave, already dug—while Spiritualism and Infidelity stalk abroad at noon-day."

In another article by Mr. Bowman, the whole of

which is reviling Christianity and the gospel system, he speaks of the hymn commencing with the words, "Come ye sinners, poor and needy," as follows:

"It is generally sung to encourage sinners, who have conscientious scruples about the justice of saddling their sins onto Christ, to induce them to trust in Christ, in the face of their conscience and better judgment."

But this publication and its correspondents, are not alone in the work of spreading infidel sentiments. To such names as Dr. Hare, and Dr. Weisse scores might be added, prominent as Spiritualists, who are openly and professedly infidels. The extract before given from Dr. Weisse is from a lengthy article, in which he labors to show that the writings of the Old and New Testaments are but a transcript of heathen fables, and he says that spirits and mediums do not contradict his view of the Scriptures; and a correspondent of one of the New York Spiritual papers, speaking of Dr. Hare's work, claimed that he had done more to overthrow the Bible than any other man of the age.

A. J. Davis says:

"In the Hebrew and Christian Scriptures it is affirmed that sin is the transgression of the law. But by an examination of nature, *the true and only Bible*, it will be seen that this statement is erroneous. It gives a wrong idea both of man and law. . . . It will be found impossible for man to transgress a law of God."

But the open and professed infidels are not alone guilty of promulgating such sentiments. Those Spiritualists who profess to believe the Bible, and amongst them clergymen, teach doctrines subver-

sive of its most vital truths. This most clearly shows the fulfillment of the prophecy. They have, even while yet professing christianity, departed from the faith, giving heed to seducing spirits and doctrines of devils.

The course usually pursued to destroy the authority of the Bible, is first to affirm that there are essential truths that are not taught in it. These are found in the teachings of "the Spirits." When the candidate for "*progression*" has safely mounted this platform, and imbibed a due reverence for the spirits, they next teach that parts of the Bible are not true. By this time the *reformer* is prepared to believe that his reason is the test, and his wisdom the most perfect that he can find: that in reading the Bible he must discriminate between what is true and what is false. And we find invariably that that is pronounced false which is in opposition to the teachings of the spirits: of course their teachings are the sole test, and they henceforth are made to occupy the place that the word of God ought to. It is truly singular to behold those who ridicule the believer in the Bible, pronouncing him a slave, afraid to be guided by reason, &c., themselves led by the various teachings of spirits, on whose testimony they rely with implicit confidence, on points beyond the range of their observation, and concerning which they have no data from which to reason but the testimony of "seducing spirits."

In the work of overthrowing the Bible, various substitutes have been offered, and new versions commenced by spirit dictation. To prove the necessity of this, it is affirmed that there is an *internal* or *spiritual* signification to the language of

the Scriptures: that they cannot be understood by the mere reading of the words. This is an abuse of God's word that, we regret to say, is countenanced and upheld by the teachings of the various denominations of Protestants. And in so teaching they as truly hide the Scriptures from the masses as the Catholic church has. If we take, for instance, a few plain words, as life, death, immortality, destruction, &c., and give them their plain, obvious meaning, the same that is given to them in other books, and in the dictionaries, "the Bible argument for Spiritualism," as it is termed, would vanish in an instant. But with it would also vanish some of the most cherished doctrines of the churches. That there are figures and symbols in the Bible, none deny, but the symbols are so explained that they are easily understood. It is also true that almost every book and writing now extant, contains figures, but that does not change the significations of the words used. If all the doctrines based upon such an abuse and perversion of the word of God were discarded or overthrown, the world would be greatly benefitted thereby. And if the churches will uphold their unscriptural dogmas, merely because they are popular, when it is so evident that they are the pillars and ground of Spiritualism, they must bear their portion of the blame of this iniquitous work with the Spiritualists who have only to use the arguments furnished to their hands by professors and doctors of theology.

But these pretended versions of the Scriptures thus far have been abortive attempts to pervert and destroy the testimony of the word on points of vital importance, or else a mere display of high-

sounding, unmeaning words. As an instance of the perversion of language, see the following from the "Healing of the Nations":

"All are outcasts from heaven as light and love are cast out of Jehovah."

That sinful, rebellious man, who by transgression of the law of God is treasuring up to himself "wrath against the day of wrath and revelation of the righteous judgment of God" is an outcast from heaven in the same sense and manner that love is an emanation from the God of love, is really absurd. No one could harbor the idea for an instant that had a particle of faith in the holy Scriptures.

Accounts of the greatest acts and events are given in the Bible in plain, simple language. Take the record of creation for an example: [Gen. i, 1-5:] "In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, let there be light; and there was light. And God saw the light that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness he called Night, and the evening and the morning were the first day."

Here are facts, the greatness of which the minds of the wisest can never comprehend, expressed in language that a child can understand. The whole history is a model of simplicity. With these verses contrast the first verses of a record of creation professedly given by an exalted spirit, under the imposing head of "Disclosures from the Interior." (By request we give the entire chapter.)

"In the beginning God the Life in God the Lord in God the Holy Procedure inhabited the dome, which, burning in magnificence primeval and revolving in prismatic and undulatory spiral, appeared, and was the pavilion of the Spirit: in glory inexhaustible and inconceivable, in movement spherical, unfolded in harmonious procedure disclosive.

2. "And God said, Let good be manifest! and good unfolded and moral-mental germs, ovariums of heavens, descended from the Procedure. And the dome of disclosive magnificence was heaven, and the expanded glory beneath was the germ of creation. And the Divine Procedure inbreathed upon the disclosure, and the disclosure became the universe.

3. "And God called the Disclosing Firmament heaven, and the disclosed creation he called earth.

4. "And God said, Let Mechanical Procedure be! and movement, rhythmical, harmonical, melodical, unfolded from the firmament. And the movement thereof in the moving creation was time.

5. "And God said, Let there be space! and the firmament was separated from the emanation, and the firmament, unmoved, appeared, and the emanation unfolded within the procedure. And the firmament is manifest Infinitude, and the emanation separated, is encompassed space."

6. "These are the generations of creation in the day that Jehovah God created the heaven and the earth: and behold the creation was one earth and the dome of disclosure one heaven.

7. "And God said, Let there be light! and the Divine Procedure unfolded a luminary unto the ethereal which divided the emanation from the firmament. And the Intelligence was light.

8. "And God said, Let there be heat! and the breathing life thereof descended.

9. "And God said, Let there be movement of moving Energy! and life descended, interanimate, comprehending Creation, and there was movement spherical from the heaven of disclosure.

10. "And God said, Let there be center given! and from the Divine Procedure descended the arm of strength

unto the right and the arm of strength unto the left; and from the arm of strength at the right proceeded vital-electro motion and communicated polarity; and from the arm of strength at the left proceeded re-attractive electro-magnetic force and created the horizontal; and the horizontal became the axis and the points thereof the poles.

11. "And God made two great lights to rule the Zodiac, and to be for creative disclosure, disclosive manifestation, manifest glory, glorious radiation, interpenetrative aggregation; and thence vortices, vortical suns, suns of vortices, solariums, vortical planetariums, planets, floral universes, universal paradises, paradisaical heavens, heavens of spiritual universes, celestial heavens, seraphic habitations, seraphimal universes, cities of heavenly seraphima, and final consociative universal intelligence in unity of innumerable individuality, in triunity of unfolding universes, adorning and ascending in beatification unto eternal life.

12. "This is the Genesis of Nature;—not uncreated or self-originated, but created;—not the progressive, upgrowing, upheaving, upmentalizing, upspiritualizing, upreaching struggle of a germ;—but condescension infinite, creation voluntary, and bestowment merciful, of the Divine Creator; to whom be given adoration immeasurable and eternal! world without end!"

Such a piece of nonsense—such a stringing together of words without meaning, we venture to say, cannot be found beyond the limits of Spiritualism. And it is truly strange that any one that has capacity to pronounce these meaningless phrases should think it an improvement of the Holy Scriptures!

A correspondent of the *Spiritual Telegraph* calls special attention to the book entitled, "The Healing of the Nations," and says:

"It is not only the 'Book for the millions,' as our worthy friend Tallmadge says; but in my estimation it is the 'Book of books,' transcending in mer-

it, in the beauty, purity, loveliness, truthfulness, and grandeur of its philosophy, the Bible, by more than two thousand years in the time of progress."

What has now been adduced is sufficient to show that Spiritualism is destroying the faith of the Bible, setting it aside for teachings more pleasing to the carnal mind. We have stated that they taught doctrines contrary to the Bible, some of which we will notice.

Their doctrine is a denial of Christ. Says the scripture, "Whosoever denieth the Son, the same hath not the Father." 1 John ii, 23. To give the name or ascribe the honors and power to others that belong to Christ is surely denying him; for, according to the Bible, it is impossible to find his equal in nature and office. But quotations already given show that others do claim the name and profess to have the power possessed by him, and some claim still greater power. Says the "Healing of the Nations," p. 74:

"Man is his own saviour—his own redeemer. He is his own judge—in his own scales weighed."

Were this last sentence true, it is fair to presume there would be but very few "found wanting." Not that their characters are made to conform to a perfect balance, but "their own scales" are adjusted to suit their characters. If this teaching is not a parallel to that of the serpent, "Ye shall be as gods," we know not how its parallel would be recognized.

The prospectus of the *Truth Seeker* says:

"It shall be the organ through which the christs of the last dispensation will choose to speak."

Could there be a more perfect and complete fulfillment of prophecy than this? A correspondent of the same paper says they have concluded to

"—Analyze the laws of cause and effect, be good philosophers, study our own being, let God and Jesus go, and redeem ourselves and progress in eternal happiness."

The scriptures say that God is the judge of all, and Jesus is the author of salvation; but Spiritualism teaches that man is his own judge, and his own saviour and redeemer, and then in presumptuous blasphemy boast that they will "let God and Jesus go." We firmly believe that the day is approaching when they would gladly give worlds to have the Lord return in mercy to them. But Oh! it will then be too late. Now is the time—the only time. They know not what they do to thus abuse his mercy, while it is graciously offered: soon it will be withdrawn and unmingled wrath will be their portion.

It would seem to be some relief to this dark picture if the utterance of such sentiments was confined to open blasphemers—those who scoffed and mocked at all that is good. But it is not. He who declares the end from the beginning, has described those who have a form of godliness, that they give heed to doctrines of devils. And his words are fulfilled. From lectures on "Spiritual Science" by "Rev. R. P. Wilson," the well-known medium and lecturer, we extract the following:

"Although as a believer in true spiritual philosophy, we cannot receive the orthodox views of salvation, yet we recognize the birth of a Saviour and Redeemer into the universal hearts of humanity,

wherein truly the deity is incarnate, dwelling in the interior of man's spirit. We believe that each soul of man is born with his or her Saviour within them, for as man is an embodiment of the universe in epitome, he contains in his central nature an incarnation of Deity. The germ of immortal unfoldings resides within the spirit of it, which needs only appropriate conditions to call forth the expanding and elevating powers of the soul."

We pass to another point, not because our material is exhausted on this, but the proof offered is sufficient to establish it.

They deny the Holy Spirit. Every Spiritualist lies under this charge who quotes the scriptures referring to the gifts and power of the Holy Spirit, and applies them to Spiritualism; for their whole system rests upon the proposition that the spirits communicating are the spirits of the dead; therefore in applying those scriptures to such spirits, they really make the Holy Spirit of God and the spirit of a dead man identical! Some may think we are unfair in this conclusion, thinking they would not endorse anything so monstrous and absurd. But if any think there is anything too monstrous or absurd for Spiritualism to endorse and teach, we refer them to the following, which we think will correct such an impression. It is from Dr. J. B. Dods' report of a case of healing by spirit power, already quoted from, wherein he called Christ the "Master Medium." This extract is intended to show by what power the healing was effected. The spirit communicating professed to be that of his own father:

"John, there are seven of us now visible to you.

All are familiar to your mind except two. These are the mother and brother of Betsy. Her father present you well know. Her parents and brother are very anxious to have her cured; have sought us out, and we are come to visit and instruct you how to proceed to make her whole. It will require seven spirits to effect it, acting through seven human beings. We seven might possibly effect it through you alone, but it would be very difficult, because her diseases are various and complicated, and two of them are incurable by human skill. You will therefore call up from the audience the following persons: Jane Cook, Jonathan Nickerson, William Atkins, Phineas Freeman, Betsy's husband; and Mr. Hutchins, a medium, must be there; yourself will make the seventh. Form the circle, and you and Hutchins lay your hands upon Betsy's head. We seven will appear and act upon each of the circle. You will proceed as directed, and she will arise and walk with *strength and firmness, a healed woman*. No spirit ever goes alone to cure a human being, or to execute a command. They go by sevens—these seven constitute the Holy Spirit. '*The seven lamps before the throne are the seven Spirits of God sent out into all the earth.*' Remember this, my son, and they have each seven eyes, which only means a perfection of sight. These seven spirits do not always mean the same individuals, but any seven of the myriads before the throne selected and sent as we now are. Mr. Hutchins will see us and describe us before the audience. Declare these glad tidings to Betsy, and announce to your audience this evening what you are instruct-

ed to do, and appoint the night when it shall be accomplished."

The spirits of any seven dead men constitute the Holy Spirit! And Dr. Dods is styled a "Christian Spiritualist." Is not this a doctrine of the devil? Yes; the "father of lies" is manifest in such teachings. And it is astonishing that any one that has either reverence or reason left should endorse such things. It sometimes seems to us as though Satan presumed even on the confidence of his own followers in giving utterance to such statements. It shows also the fulfillment of other scriptures yet to be noticed.

They deny the doctrine of punishment for sin. The Bible informs us that when God created man and placed him in Eden, he told him that if he disobeyed him he should die. We find this penalty for transgression confirmed in many scriptures. "The soul that sinneth, it shall die." Eze. xviii, 4. "The wages of sin is death." Rom. vi, 23. Who would imagine, from reading the works of Spiritualists, or even those of the popular authors of the day, either secular or religious, that death was an enemy, a curse, a fruit of sin? A popular author makes an apostrophe to death as follows:

"O death! thou art lovely. O death! thou art grand. Now I see that man was made in the image of God. Life may deface it, but death restores it. The impress of the Divinity is here."

If this were true, Jesus would again deface the image of God when he raised his saints from the dead! The *Spiritual Age* says:

"There is, strictly speaking, no such thing as

death, in the popular signification of that term. Death, so-called—the death of the human—is a veritable *birth* into a higher life. It is a change in the *condition*, consequent upon outward dissolution. . . . The REAL man survives the process intact, and still exists in full life and consciousness, upon a plane beyond—far beyond—the reach of fire and flood."

The scripture, corrected by this standard, should read: The soul that sinneth, it shall be born into a higher life! The wages of sin is a transition to a more elevated plane of being! This is comforting to sinners, no doubt, for the present; but when the penalty of God's holy, just and good law shall be inflicted, and the sinner dies, even the second death, how miserably foolish and vain will appear the perversions of God's word on which he has staked eternal life! Truly, "they know not what they do."

The "Healing of the Nations" says:

"At the death of the outer body the true life of the inner spirit commences."

Thus, again, we may paraphrase the threat of the Lord to Adam: "In the day thou eatest thereof the true life of thine inner spirit shall commence." If our professed Christian friends discover the counterpart of their systems of theology in such teachings, we hope they may be led to consider well its opposition to the word of God. The rudiments of Spiritualism have been taught in the pulpits throughout the length and breadth of the land. And it is vain for those ministers to try to pull down the superstructure, and denounce it as evil, who guard and defend the foundation with such a jealous care. If they would successfully oppose it, let them first acknowledge the plain and scriptural facts, that a

dead man is dead, and that the living know more than the dead: [Eccl. ix, 5:] that death is an enemy, brought into the world by the deceptions of the devil, and that life is a blessing, and Jesus a friend, by whom we may have it eternally. Eternal life! how rich, how glorious the prospect! Sure to them who seek for it through Christ. Rom. ii, 7.

They destroy all distinctions of right and wrong. "If the foundations be destroyed, what can the righteous do?" God requires us to perfect holiness in his sight, and to purify our souls in obeying the truth; but if there is no choice of action, or no difference worthy of notice between the principles of truth and error, right and wrong, how shall we assure our hearts before God? The teachings of Spiritualism are truly destroying the foundations, by denying the distinctions of right and wrong, and affirming that no evil consequence can result from any course of action. The correspondent of the *Telegraph*, already noticed, who elevated "the Healing of the Nations" so far above the Bible, further says of it:

"According to its teaching, no place is found in the universe for Divine wrath and vengeance. All are alike and for ever, the object of God's love, pity and tender care—the difference between the two extremes of human character on earth being as a mere atom when compared with perfect wisdom."

This is not merely the sentiment of the correspondent of the paper; he characterizes truly the teachings of the book, which is a standard work of Spiritualism. That there is a wider difference between God and the very best of the human race, than there is between the two extremes of the hu-

man race, we do not deny; for God is infinite in every perfection, while man is imperfect at best. But to argue from hence that God disregards the distinctions of character, or will not vindicate his laws and punish the guilty, is but shallow reasoning, to say the best of it. Abraham passed a different judgment on the ways of God, and doubtless his perceptions of truth and justice in this matter were as acute as those of the spiritual authorities. He said, "That the righteous should be as the wicked, that be far from thee: shall not the Judge of all the earth do right?" Gen. xviii, 25. Instead of giving us an exalted view of the holiness of the Supreme Being, these spiritual teachings really place him below our estimate of a good, worthy man. We do not conclude that a man, because he is wise and good, will overlook and disregard all difference of action and character in his children or in his fellow-men. He who is the lowest and most debased will least regard these distinctions. Can we respect the man who places the same estimate upon the thief that he does upon the honest man, or regards the murderer in the same light that he does the innocent and inoffensive? We cannot. Such declarations deny, not the Bible only, but every principle in reason or revelation on which the stability of the Divine government depends. The same sentiment is taught by A. J. Davis, in a lecture on the "Philosophy of Reform," from which the following is an extract:

"Reformers need to understand that WAR is as natural to one stage of human development as PEACE is natural to another. My brother has the spirit of revenge. Shall I call him a demon? Is

not his spirit natural to his condition? War is *not* evil or repulsive, except to a man of peace. Who made the warrior? Who made the non-resistant? Polygamy is as natural to one stage of development, as oranges are natural to the South. Shall I grow indignant, and because I am a monogamist, condemn my kinsman of yore? Who made them? Who made me? We both came up under the confluence of social and political circumstances; and we both represent our conditions and our teachers. The doctrine of blame and praise is natural only to an unphilosophical condition of mind. The spirit of complaint—of attributing ‘evil’ to this and that plane of society—is natural; but is natural *only* to undeveloped minds. It is a profanation—a sort of atheism—of which I would not be guilty. And all our religions, all our schemes of reformation, operating on this superficial plane, need the very elements which are necessary to reform.”

Revenge, war, polygamy, and every violation of the principles of morality or the Law of God, may not be blamed. In the same lecture he says, “It will be found impossible for man to transgress a law of God.” Thus according to nature, “the true and only Bible,” it is impossible to do wrong! To call war, polygamy, &c. evil, is “a sort of atheism!” It is unnecessary further to pursue this point. Any further “*progress*” in this direction seems almost impossible: they may go further in *practice* than they have yet gone, but the *theory* of lawlessness is fully developed.

They deny the resurrection of the dead. It is generally assumed that the *real man* does not die,

and that which returns to earth never rises. A denial of the resurrection is a consequence of holding their views of the state of the dead. And we find that all those, whether Spiritualists or not, who teach the immortality of the soul and the consciousness of man in death, in a measure deny the resurrection, general judgment, &c.; for if the righteous enter into “fullness of joy” at death, a resurrection would be of little consequence; and if the wicked sink to the pains of hell when they die, a future judgment would succeed their punishment, and of course be no more than a farce. This view reduces the glorious promises of the coming of Christ, the establishment of his kingdom, and the resurrection of the dead to mere cyphers, possessing no real value in the plan of redemption.

Some have endeavored to avoid this charge, by denying only a *general resurrection*, and construing the scriptures which speak of the resurrection so as to mean the rising of the *spirit body*, which, they affirm, is developed, and rises as Christ arose, on the third day after death. But this theory is contradicted by the *facts* or *phenomena* of Spiritualism, according to the following correspondence of the *Telegraph*. It is dated, Watertown, N. Y., July 18, 1857, and relates to the death of the daughter of the writer.

“In a short time she left us but not for ever. No, in a few short hours she came, attended by a friend. Mrs. Mayo, the medium, was controlled to come to our residence at this time. She is a healing and speaking medium, and through her the spirit of Oliver Wilcox spoke to us and said our daughter was with him, and that he would aid her

in arranging her own funeral. He did so. We don't mourn as those without hope; for she yet lives and communicates with us."

This is a complete contrast with the hope of the Christian, as may be seen by reading 1 Thess. iv, 13-18.

We trust that the testimony presented fully sustains our position in regard to the character of the spirits. By the perfect rule, the word of God, it is shown that what they teach could not be characterized better than it is by the Apostle—"doctrines of devils." In regard to their power and disposition to deceive, we have one more class of evidence to present, viz., the admission of Spiritualists. *According to their own statements the testimony of the spirits cannot be relied on.*

In a discussion of the subject last Summer with one who claimed to have been the first Spiritualist in the State of Michigan, (Mr. Hobert of St. Joseph county,) he made the following remarks:

"The spirit sometimes *assumes* the name of an individual belonging to the same church to induce them to hear; this is necessary with some who are so bigoted they would not believe unless a name was assumed which they respected."

This was an admission that we did not suppose any intelligent Spiritualist would make; and any such assumption would avail nothing if the person spoken to believed what the Bible says, that "the dead know not anything." Eccl. ix, 5. That they often do deceive those who seek to them, is beyond all doubt; and to ward off the force of this fact, the flimsy covering of doing evil that good may come, is thrown over them. *They are good, but*

it is *our* weakness and bigotry that causes them to profess to be what they are not! They are obliged to deceive us for our benefit, and lie us into the truth!

The following appeared in the *Spiritual Age* last July. The points of interrogation, and remarks in brackets show that the editor considers it a deception; but we know not why these *appearances* and *communications* are not as reliable as those given in the *Age* to prove the truth of Spiritualism.

"*Alleged return of the angels.* Mr. Van Deusen of this city, desires us to say that the Angels that were wont to appear to the Patriarchs have appeared to himself and wife at his house; and that they have communicated "most important intelligence from the seventh sphere."(?) Mr. S. insists that the divine messengers have come to him under circumstances which render it impossible that he should be mistaken, [we think a mistake is possible,] that they have revealed certain important and fundamental principles (?) of a new social order to be established on the earth, and wherein the conjugal law will be rightly understood, and the relations of the sexes properly adjusted. Mr. Van Deusen and his wife desire us to say, that they are anxious to communicate to all lovers of truth what they know of this important subject, for which they will charge nothing. [That's a popular feature.] Any well disposed person who may wish such information as they can give, is at liberty to call at 164 Taylor St., where no tests need be expected."

The following remark from Dr. Hare shows that he also believes there is danger of being deceived by them:

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"There was a difficulty, undoubtedly, in knowing precisely how it is, even upon the testimony of spirits, because spirits there occupying different spheres and immensely differing in their degree of development, accordingly *give discrepant accounts* of the matter. We must first identify the spirit and determine his trustworthiness before we could accredit his testimony. We must observe the same rules of evidence, apply the same tests, and have the same care in ascertaining their identity and veracity we do in like matters here."

But Spiritualists do not observe the same rules nor apply the same tests, neither is it possible for them to do so, though they sometimes profess to. Dr. Hare seems to consider *himself* safe from deception, as will appear by the following remark:

"He thought it impossible that he could have been deceived. It was not likely that any spirit would, in such a convocation, where Washington, Franklin, his father, and mother, and others were present, assume a false character and name to deceive him, any more than it was possible for any individual to assume to be and speak as some one else, at a town meeting, without being detected."

But Dr. Hare *assumes* that "Washington, Franklin, his father, and mother, and others were present," for he has not the same means of determining the identity of persons that he would have in a town meeting. We have attended many town meetings in years gone by, but we never yet knew any man to speak in such meetings in the name of his neighbor. But such things often take place in the "circles," if we can credit the testimony of Spiritualists.

In the *Spiritual Telegraph* of July 11, 1857, the leading editorial is "On the Identification of Spirits." The following is the commencement of the article:

"The question is continually being asked, especially by novitiates in spiritual investigations, How shall we know that the spirits who communicate with us are really the ones whom they purport to be? and for want of a satisfactory answer many minds are thrown into perplexity, and even doubt as to whether the so-called spiritual manifestations are really such. In giving the results of our own experience and observation upon this subject, we would premise that spirits unquestionably can, and often do, personate other spirits, and that, too, often with such perfection as, for the time being, to defy every effort to detect the deception. Not only can they represent the leading personal characteristics of the spirits whom they purport to be, but they can relate such facts in the history of said spirits, as may be known to the inquirer, or to some one else with whom the communicating spirit is or has been *en rapport*. And this, in our opinion, is done so often as to very materially diminish the value of any specific tests that may be designedly instituted by the enquirer for the purpose of proving identity; and if *direct* tests are demanded at all, we would recommend that they be asked for the purpose of proving that the manifesting influence is that of a *spirit*, rather than to prove what *particular* spirit is the agent of its production."

So it appears that all their talk about "tests" and "test mediums" is not to be depended upon. The "experience and observation" of the editor of the

Telegraph entitles his testimony to as much credit as that of any Spiritualist in the country. According to his testimony we can only assure ourselves "that the manifesting influence is that of a spirit," which we would not deny, but we cannot ascertain "*what particular spirit*" is communicating, as they "personate with such perfection" as to "defy every effort to detect the deception." This is all that we have ever claimed, or could claim, to prove the fulfillment of the prophecy; they are seducing spirits. The following from the same article is equally expressive of their characters and actions:

"From much experience and observation, however, we are satisfied that if after having received, in all good faith, such messages directly from the spirit friend whom it purports to be, we proceed to inquiries about matters of theological faith or speculative philosophy, or even about such practical concerns of human life as may involve the ambition, conceits or prejudices of other spirits than the one with whom up to that moment we have been talking, then *other* spirits who may be more nearly related to, and who may have more perfect control over, the medium, will most probably assume instantly the name and position of our friend, pushing the latter aside, and will set forth his own theories, fancies, and probably falsities, using the name of our friend, and all the confidence we may have gained in the latter's identity, by way of enforcing what he would have us believe. And we receive the communication perhaps with the utmost surprise that our friend, in passing into the spirit world should have so soon changed his opinion on that particular subject!"

All questions of "theological faith," "speculative philosophy," or even of "such practical concerns of human life as may involve the ambition, conceits, or prejudices," of some wicked spirit, will cause such *ambitious, conceited and prejudiced spirit* to *push the other aside*, take his name and send his falsities and forgeries abroad to be devoured as "divine revelations." We need not carry our investigation of this point any further. We feel assured that there *is a test* which will "detect the deception." It is "the Law and Testimony" of God's word. "If they speak not according to this word it is because there is no light in them." We have shown that they do *not* speak according to this word, and that, by their own admissions too, there is neither light nor truth to be expected from them. Probably ninety-nine one hundredths of all the tests of faith upon which Spiritualists profess to be convinced of its truthfulness, would be proved fallacious by the above observation of the *Telegraph*. Professing to be led by "the most enlightened reason," they daily receive and credit what is most unreasonable. They would overthrow the word of God, and introduce as a substitute the caprices and fancies of some unknown evil spirit. They would dethrone God as "the Judge of all," and arrogate to themselves the prerogatives of that office. They would bring the Saviour from his Father's throne, where he sits a Priest to intercede for man, and be their own redeemers—their own saviours. They destroy the distinctions of right and wrong. They cast off moral restraint in the name of freedom, and make no difference between licentiousness and liberty.

The word of the Lord is fulfilled. We are in perilous times; iniquity abounds; the power of godliness is seldom seen; men are even now in perplexity; the nations are angry and becoming distressed. Soon will the judgments of God be manifest, and destruction sweep as a whirlwind over the earth, swallowing up the ungodly in everlasting ruin. How good is the Lord to mark out our path and set up waymarks so plain that we need not be mistaken! One of the plainest of these is the work of Satan now manifested in Spiritualism. May the Lord set home the truth to our hearts, that we may truly "discern the signs of the times."

By the prophecies examined we have shown that

1. We live at the time when these great wonders are to be expected; when the truth will be resisted as it was in the days of Moses.

2. The description of the locality applies to this country, where this work has arisen. See remarks on Rev. xiii.

3. False christs and false prophets have arisen.

4. They are under the influence of "seducing spirits."

5. Their teachings are the "doctrines of devils."

That they "show great signs and wonders," as the Saviour prophesied, we have not particularly noticed, as no evidence from us is needed on that point. The facts of the physical manifestations are placed beyond a doubt. In proof that there is often shown super-human power and intelligence we can refer to the spiritual papers, which have abounded with evidences, and to the experience of Gov. Talimadge, Judge Edmonds, Dr. Hare, and hun-

dreds, yes, thousands of others, in every part of the country, and in foreign countries. No fact can be better attested. Thousands have been convinced by the manifestations of power alone. We have sometimes wondered that any would be deceived by such displays of power, when the Scriptures plainly point them out, and give warnings that all may understand. But again we notice that there is very little genuine faith in the Scriptures, in these days. The Scriptures say that in the last days perilous times will come; men will have the form of godliness, but deny the power thereof; iniquity will abound and the love of many wax cold; and they that live godly in Christ Jesus shall suffer persecution. But men believe that in the last days iniquity will not abound; the State will protect the church from persecution; the world will be converted; and that it will *not* be as it was in the days of Noah and Lot. The Scriptures say that in the latter times some will depart from the faith, giving heed to seducing spirits and doctrines of devils; and many who have long taught that the Bible is the word of God, now reject the doctrines of the Bible for the teachings of these deceptive spirits. And the truth has been so perverted that many profess to be converted from infidelity to a belief in the immortality of the soul by the influence of Spiritualism; and learned Doctors and Professors who have failed to find evidence in the Bible to sustain this unscriptural notion, now gladly hail this new ally by which alone they can maintain the position they have taken before the world. In a sermon by "Rev. A. D. Mayo, in the Division-St. Church, Albany," he says:

"We, in America, were getting so far away from that sublime doctrine, in our life and theology, that human nature could endure it no longer, and by a great rebound has shown how the soul of man needs the assurance of an endless existence. I look upon the alliance of this movement with mesmerism as accidental and temporary. The tipping tables and rattling wainscots will, in good time, be left with other prodigies in the hands of curious men of scientific leisure for experiment; but this great cry of the popular heart after a rational faith in immortality will shiver numberless churches, and burst the bonds of many a man now enfolded in materialism or petrified into theological marble. We shall learn out of it *what it means in the 19th century to believe in the immortality of the soul*; and it will be found that this doctrine will come to us fraught with vaster relations, suggesting larger duties, and elevating with nobler aspirations, than to the darkened masses of the early ages of Heathenism or middle ages of Christianity."

The Editor of the *Spiritual Age*, however, better understands the relation of table-tipping, &c. to this new theory—he knows that from such a diversity of views as is taught by the spirits, it would be impossible to reduce a system that any reasoning mind could embrace, and that all Spiritualists confidently and necessarily appeal to the evidence of physical power as the ground work of their theory. The Editor remarks:

"In discussing the subject of Spiritualism, the able author takes very comprehensive views of its developments and ultimate uses, regarding it as a 'great cry of the popular heart after a rational faith

in immortality.' He seems however to have overlooked the fact that this rapping, 'tipping of tables and rattling of wainscots,' is fast reducing our faith in immortality, hitherto but conjectural, to a *scientific* verity, and *thus constituting it* that 'rational faith' which the popular heart of the nineteenth century demands."

By reference to the reports of the Committees appointed to examine the Fox girls, and to enquire into the causes of the rappings, as well as to the experience of Gov. Tallmadge and others, it will be seen that Spiritualism arose and spread, not by the influence of the truths taught, but by the air of "mystery" which was thrown around it; solely by the evidence that the "raps" were not produced by the mediums. The Editor is doubtless right. By these alone their faith is reduced to a verity. The same is clearly shown by a writer in the *Spiritual Clarion*, as follows:

"Old sceptics who had stood the battery of a thousand pulpits, have surrendered at the tipping of a spirit-hand on their unconscious tables. * * * The little pine wainscot that shook the air in a small room in Rochester, has echoed to the ends of the earth, and shakes old creeds like the judgment thunders."

But God has spoken on this subject. His words are plain, and easy to understand, though they may not, like the words of the Enemy, meet the applause of the "popular heart," or even penetrate the "theological marble" upon which the ecclesiastical edifice of modern times is built. The Lord says, "The soul that sinneth it shall die." Spiritualism is based upon the first doctrines that th

Devil ever taught to man. "Ye shall not surely die." Since that time the immortality of man, or endless life in sin, has been his favorite doctrine. Amongst the heathens who did not like to retain God in their knowledge, it flourished under the name of the immortality of the soul. When the "Man of Sin," the Roman hierarch arose, this doctrine, with many other corrupting influences of heathenism, was engrafted into the creed of the professed Christian Church, and henceforth became the foundation of a belief in purgatory, and the means of the aggrandizement of the priesthood. Protestants inherited it from the Catholics with but very little modification. More modernly it took the milder and more seductive appearance of Universalism; and lastly it has been more strongly developed as Spiritualism, with all its attendant wonders, falsities and dangers. A belief in the first proclamation of this falsehood, resulted in the expulsion of our first parents from the garden of Eden, and the loss of their lives: a sad comment on the teachings of the enemy. And the word assures us that the result will ever be the same. "The wages of sin is death;" says the word of God. "No!" says the enemy, "there is no such thing as death: it is only a transition to a higher life." The Lord says, "The soul that sinneth it shall die." "The soul is indestructible, and cannot die;" replies the enemy. Thus they defy the power of God, trusting in their deathless nature for an escape from the penalty of the divine law.

That manifestations of power, "signs and wonders" are produced by the enemy of righteousness to deceive the world and draw them away from the

truth, is plainly taught in 2 Thess. ii; though it is urged that this scripture does not refer to the present time. The word rendered *after*, in verse 9, signifies *according to*, and is so rendered in many other texts, and in this verse in some translations; hence it is concluded that it refers altogether to the manifestation of the Man of sin. But if the manifestation of that wicked one is according to or agreeing with (Webster) the working of Satan, it certainly shows that the working of Satan is not entirely confined to the revealing of that power; for a thing cannot properly be said to be *according to* the same identical thing. On the other hand, the construction of the chapter has given the reader to suppose that it was a question of time and referred exclusively to these days: for, (1.) The chapter introduces the coming of Christ. (2.) The word rendered *revealed*, according to both Greenfield and Robinson, signifies to uncover, bring to light, disclose, manifest, &c., and refers to the Man of sin in verses 6 and 8. (3.) The word rendered *coming* signifies coming, arrival, advent, &c., and is used in reference to the advent of our Saviour in verse 8. (4.) The same word, *parousias*, coming, or advent, is used in verse 9, but is not used in any of the preceding verses when the revelation of the Man of sin is spoken of. (5.) The words, "*even him*," are supplied, and if the passage is read without these, the "coming" in verse 9 seems clearly to refer to the "coming" in verse 8, which is the coming of the Lord. Beyond this many scriptures show that in the last days, just previous to the coming of Christ, there will be seducing spirits teaching falsehoods, false christs, and false prophets, showing great

signs and wonders. Whether the different Greek versions will justify the common reading of verse 9 we have not now the means to determine; but the different translations we have at hand all give it the sense of "according to." But allowing that it specifies manner instead of time, we think the conclusion is not altogether warranted that it refers exclusively to the works of the Papal power.

As the manner in which Satan works is now more fully understood, we think there is good reason to doubt whether the "pretended miracles" of the Catholic Church have all been mere pretense; for (1.) That wicked, persecuting power has ever claimed to have power to work miracles, and professed to work them; and multitudes have been led to the full belief of its errors by them. (2.) We have clearly proved that Satan works with miraculous power in the last days, as he did in the days of Moses and of Christ. (3.) The rise or manifestation of that wicked one is according to Satan's working with power and signs and lying wonders. Though Satan worked through the Magicians of Egypt, and through sorcerers in the days of the Saviour, and probably through the monks and friars of the Catholic Church, his working has never been so prevalent and extensive as in the last days. We speak of Spiritualism now as in its infancy, yet the evidences or phenomena upon which it rests are of the most startling kind, and so numerous and convincing to those who are open to such deceptions, that it is not to be wondered at that its converts are numbered by millions. It is "in the last days" that "men of corrupt minds, reprobate concerning the faith," resist the truth as Jannes

and Jambres withstood Moses: that is, by counterfeiting the works of God, and professing to be commissioned of him while resisting and perverting the truth of his word. It is in the last days, that the "Two-horned Beast" (the United States) works miracles to deceive them that dwell on the earth, and thus lead them on to the destruction threatened in the Message of the Third Angel of Rev. xiv; the last warning ever to be given to this wicked world. In this country has this work arisen, and is now spreading far and wide, even to all parts of the world. Thus we mark the perfect fulfillment of the prophecy.

The awful threatening of Rev. xiv, 9-11 refers to the pouring out of the seven last plagues in which is filled up the wrath of God. Chap. xv, 1. These are all poured out after the priesthood of Christ has closed and probation has ended; hence, they are said to be "poured out without mixture." Under the pouring out of the sixth plague, the nations are gathered to the battle of the great day of God Almighty, called the battle of Armageddon; and they are gathered under the deceptive influence of "three unclean spirits like frogs," which go out of the mouth of the dragon or Paganism, the beast or Papacy, and the false prophet or Protestant Republicanism. They are explained to be "the spirits of devils working miracles" thus showing again that Satan's great work of deception is in the last days. "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. xvi, 13, 14.

This is yet future, as we have said that the plagues are poured out after probation is ended. For this reason some suppose that the present work of evil spirits is not the fulfillment of prophecy, as they go forth under the sixth plague. But under the sixth plague they are seen going "out of the mouth" of these three great controlling powers, and it is evident to all that they cannot come out of the mouth of any power until they get into the body, and even into the heart; for out of the abundance of the heart the mouth speaketh. The second beast has two horns like a lamb, but he speaks as a dragon; that is, his profession is lamb-like, but his acts or laws are dragonic. It must be plain to every one that the *speaking* of any government is the enactment and execution of its laws. Therefore the fulfillment of Rev. xvi, 12-15, is when the work of Spiritualism is endorsed and maintained by legal enactments. And that this will take place we need not hesitate to believe when we consider what progress it has made for the last four or five years in this country, and how many eminent men and statesmen have become believers. Gov. Tallmadge and Judge Edmonds are the most prominent, because of the interest they took in it in its first stages. When Judge Edmonds first became a convert to Spiritualism it was a new and unknown theory, and of course unpopular; therefore he resigned his office as a matter of prudence. But many of the believers of Spiritualism are much better known to the American public than Judge Edmonds was previous to his conversion to that theory, but the times are so changed, and Spiritualism has grown and prospered so that it is not necessary to resign any position or

office on account of a belief in its teachings. The Spiritual papers some time since boasted of a large proportion of the members of Congress as believers. Thus the way is being prepared for the last great work in this country. The Emperor of France has been much interested, and an American medium by the name of Hume became a favorite at the French court. But to particularize is not necessary. It is going to all parts of the world, and receiving favor with the multitude wherever it goes.

We have briefly given our reasons for believing that the ecclesiastical or church power of this country constituted one of the horns of the two-horned beast of Rev. xiii. Like the civil power, or Republicanism, it is mild and lamb-like in profession, but upholding slavery and war, and testing the faith of their members and others by their creeds instead of the word of God. That they are eager for the honors of this world none can deny. Some of the most determined and pertinacious office-seekers in the country will be found amongst the clergy. They not only seek and hold the office of chaplain to Congress, and there pray that God will bless and smile upon the deliberations of those whose course is one of avowed wrong, and who uphold the most iniquitous practices, but they will take the field and pray to God that their armies may be successful in overpowering and killing their fellow-men. The members of the various churches vote for men to execute the laws of the land, they knowing those laws to be cruelly unjust. At the political gathering, the air is made to ring with the loud huzzahs of the professed followers of Christ, whose voices are scarcely ever heard at the prayer-meeting. Their

strongest sympathies are with Cæsar—their first acknowledged allegiance is to the laws of the land.

In tracing this subject to its conclusion we must necessarily notice the part these churches are destined to act in the coming struggle. And in order to this we must show the fulfillment of prophecy in their present fallen condition. We believe they are all members of the family of great Babylon of Rev. xiv, and xviii, and daughters of the "Mother of harlots" of Rev. xvii. The name Babylon signifies confusion; and in this sense we may safely appeal to all, if the Protestant churches, with their hundreds of different creeds, are not more fitly represented by this name than the Catholic church alone. This confusion was aptly noticed in an "anniversary sermon" in New York by Dr. Biddle of Pittsburgh, who thus speaks of the danger of the country from Catholic influence and the want of union and energy on the part of Protestants:

"A village in the West, for one half its population, which is Catholic, has one church and pastor, one Lord, one faith, one baptism; the other half, which is Protestant, has five or six pastors and churches, and each has his separate 'Psalm, doctrine, tongue, revelation, and interpretation!' Yet, 'God is not the author of confusion,' but of peace, in all the churches of the saints."

It must be humiliating to a Protestant doctor to place the Catholic church on the true scriptural ground, as he has above, and the Protestants on the ground that God's word condemns. And so manifestly unscriptural is their position that it has long been regarded as a fulfillment of prophecy by ob-

serving minds. The following testimony from the *Encyclopedia of Religious Knowledge*, is pointed and truthful, and well worthy of the careful consideration of every Bible student:—

"An important question however, says Mr. Jones, still remains for inquiry, 'Is Antichrist confined to the church of Rome?' The answer is readily returned in the affirmative by Protestants in general; and happy had it been for the world were that the case. But although we are fully warranted to consider that church as 'the MOTHER of harlots,' the truth is, that, by whatever arguments we succeed in fixing that odious charge upon her, we shall, by parity of reasoning, be obliged to allow all other national churches, to be her unchaste daughters; and for this plain reason among others, because, in their very constitution and tendency they are hostile to the nature of the kingdom of Christ."

Says Alexander Campbell:

"The worshiping establishments now in operation throughout Christendom, increased and cemented by their respective voluminous confessions of faith and their ecclesiastical constitutions, are not churches of Jesus Christ, but the legitimate daughters of that Mother of Harlots—the church of Rome."

Said Lorenzo Dow:

"We read not only of Babylon, but of the whore of Babylon, styled the mother of harlots, which is supposed to mean the Romish church. If she be a mother, who are her daughters? It must be the corrupt national established churches that came out of her."

The justice of these remarks none will deny; and how far do they extend? The Protestant churches are the daughters of Babylon by birth; as we trace their origin to that body. And they are chartered and sustained by the government as really as ever their mother was. Why was the Romish church represented by a lewd woman or harlot? Of course by reason of the position she occupied. The name

denotes a woman of lewd practices; that is, having unlawful connection with men. And as a church is represented by a woman espoused to Christ, separated from the world to his praise and glory, the figure in the prophecy must denote that the church or churches referred to are alienated from Christ and have become connected with earthly governments. This is the position of the worldly, chartered churches of the present day; and herein is fulfilled the prophecy of Rev. xiv, 8: "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." This illicit intercourse is the declared ground of her fall. This worldly spirit, which seeks an alliance with the nations, which leans upon the arm of the civil law instead of leaning on Him who should be "her beloved," and which loves the praise of the world, led them to reject the Gospel of the Kingdom, or the good news of the coming of the Son of man. In Rev. xiv, this fact is barely announced. Some connect with this the cry of Rev. xviii, 1-4, but that is evidently in the future, and could not be given when the other was, at the end of the 2300 days of Dan. viii, 14, in the fall of 1844. There the Advent believers met with a disappointment as bitter as that suffered by the early disciples of Jesus when their Lord was crucified. That disappointment brought reproach, and the reproach turned the glorious and soul-cheering doctrine of the advent of the Saviour out of the churches. But in rejecting this doctrine they rejected the "*present truth*," and the consequence was what we might have expected from such a cause: the Lord rejected them from being his people. The antedi-

luvians had a test truth for their age; they rejected it and were destroyed. The Jews incurred the divine displeasure in the same manner. They professed to believe what the prophets had written, but they rejected their fulfillment. We will now briefly examine this question: Does the evidence exist that the churches have fallen?

The facts already noticed of their connection with the government fully prove it. Their interest is not in the cause of God. They are worldly, aspiring, ambitious, proud. By their charters they become political bodies. They profess to be reformers, but they carry on their proposed reforms even as the most wicked of the earth. Think of the quantity of rifles sent to Kansas by ministers and church-members to redeem that territory from the curse of slavery. So manifest is their departure from the principles of the gospel that admissions of the fact meet us in every direction. Prof. Finney of Oberlin said in 1844:

"We have had the fact before our minds, that in general, the Protestant churches of our country, as such, were either apathetic or hostile to nearly all the moral reforms of the age. There are partial exceptions, yet not enough to render the fact otherwise than general. We have also another corroborated fact: the almost universal absence of revival influence in the churches. The spiritual apathy is almost all-pervading, and is fearfully deep; so the religious press of the whole land testifies. It comes to our ears and to our eyes, also through the religious prints, that very extensively church members are becoming devotees of fashion—join hands with the ungodly in parties of pleasure, in dancing,

in festivities, &c. . . . But we need not expand this painful subject. Suffice it that the evidence thickens and rolls heavily upon us, to show that the *churches generally are becoming sadly degenerate*. They have gone very far from the Lord and he has withdrawn himself from them."

Orange Scott, the celebrated Wesleyan Methodist, said in 1846:

"The plainest principles of the gospel have slumbered for ages.

"The church is as deeply infected with a desire for worldly gain, as the world. At least there is *no perceptible* difference. Professors of religion are emphatically worldly-minded.

"The church are making a god of this world.

"Most of the denominations of the present day might be called churches of the world, with more propriety than churches of Christ.

"The churches are so far gone from primitive Christianity that they need a fresh regeneration—a new kind of religion.

"They have gone over to the world and have opposed what the world opposed.

"The world will never be converted by such a religion.

"Christians *pray* for the union of the churches, but *fight* against it."

The *Religious Telescope*, of Circleville, Ohio, in 1844, contained the following:

"*Great Spiritual Dearth*.—It is a lamentable fact, from which we cannot shut our eyes, that the churches of this country are now suffering severely on account of the great dearth, almost universally complained of. We have never witnessed such a

general declension of religion as at the present. Truly the church should awake and search into the cause of this affliction; for an affliction every one that loves Zion must view it. When we call to mind how 'few and far between,' cases of true conversion are, and the almost unparalleled impertinence and hardness of sinners, we almost involuntarily exclaim, 'Has God forgotten to be gracious?' Or, is the door of mercy closed?

"Look again, and behold the spirit of the world, how it prevails in the church. Where is the pious man who has not been made to sigh on account of these abominations in the midst of us? Who is that man in the political crowd whose voice is heard above the rest, and who is foremost in carrying torch-lights, bellowing at the top of his voice? O, he is a Christian? perhaps a class-leader, or exhorter. Who is that lady dressed in the most ridiculous fashion, as if nature had deformed her? O, she is a follower and *imitator* of the *humble* Jesus! O, shame! where is thy blush? This is no uncommon picture, I assure you. Would to God it was. My heart is pained within me while I write."

The *Christian Palladium*, of the same year said:

"In every direction we hear the dolorous sound, wafting upon every breeze of heaven, chilling as the blasts from the icebergs of the North—settling like an incubus on the breasts of the timid, and drinking up the energies of the weak; that lukewarmness, division, anarchy, and desolation are distressing the borders of Zion."

The *Congregational Journal* for the same year said:

"At a recent meeting of the Presbytery of Phil-

adelphia, Rev. Mr. Barnes, pastor of the 1st Presbyterian Church in Philadelphia, whose notes are so extensively used in our families and Sabbath-schools, stated that he had been in the ministry for twenty years, and never till the last communion had he administered the ordinance without receiving more or less to the church. But now there are no awakenings, no conversions, not much apparent growth in grace in professors, and none come to his study to converse about the salvation of their souls. With the increase of business, and the brightening prospects of commerce and manufactures, there is an increase of worldly-mindedness. Thus it is with all denominations."

"The report of the 'Michigan Yearly Conference,' published in the *True Wesleyan* of Nov. 15, 1851, says:

"The committee on Reforms ask leave to report: That the popular sentiment, 'the voice of the people is the voice of God,' has, in general, been false since man fell from holiness. Popular opinion is commonly wrong—it is the broad way that leadeth to destruction. The church is not only called out of the world proper, but of nominal christianity, and is to be a peculiar people—'the salt of the earth, and the light of the world.' Without her influence the world is lost: reason, philosophy, science, and all the imposing influence of eloquence and wealth in a carnal church cannot save it. The world, commercial, political, ecclesiastical, are alike, and are together going in the broad way that leads to death. Politics, commerce, and nominal religion all connive at sin, reciprocally aid each other, and unite to crush the poor. Falsehood is unblushingly uttered

in the forum and in the pulpit; and sins that would shock the moral sensibilities of the heathen, go unrebuked in all the great denominations of our land. These churches are like the Jewish church when the Saviour exclaimed, Wo unto you, scribes and Pharisees, hypocrites."

This is strong language, but the facts fully sustain it. The *Louisville Recorder* says:

"Though we have (at least among Protestants) no human priest or sacrificial altar, yet among us the social element and power of the church has become cramped, ice-bound, or entirely destroyed. We have become an assembly, not of living actors, but of silent, passive hearers. The church has become mere listeners to preachers—a roll of names baptized, permitted to take the Lord's supper, and expected to enjoy good preaching. Like the door on the hinges they come and they go. They are prayed for, and sung to, and preached to; and often sung and preached to sleep, if not to death. Thus, year after year, is this continuous round, this dead flat, over which not a breath of emotion passes to disturb the dull and decent monotony. The minister seeks not, and the church strives not, to 'grow up into him in all things, which is the head, even Christ, from whom the whole body fitly joined and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.' But relying on the preacher when he is gone, all is gone—the glory has departed."

A correspondent of a New York paper, writing from St. Louis, attending the Anniversary Meeting of the Pres. Gen. Assembly there, says:

"It is getting to be an immense job for a sojourner in our large towns to find his way to a house of God; and as to *poor residents*, (heaven take care of and save them,) if the doctrine be true that there is no salvation out of the church, the *poor* people are inevitably lost, for they can neither buy nor hire a pew in these hundred thousand dollar churches. Gentility is fast getting to be the only passport to heaven; as the depths of a man's purse, so are his chances for future glory."

The *New York Evangelist* bears the following testimony:

"To the shame of the church it must be confessed that the foremost men in all our philanthropic movements, in the interpretation of the spirit of the age; in the practical application of genuine christianity; in the reformation of abuses in high and low places; in the vindication of the right of man; and in practically redeeming his wrongs; in the moral and intellectual regeneration of the race, are the so-called *infidels* in our land. The church has pusillanimously left, not only the working oar, but the very reins of salutary reform, in the hands of men she denounces inimical to christianity, and who are practically doing with all their might, for humanity's sake, that which the church ought to be doing for Christ's sake; and if they succeed, as succeed they will, (?) in abolishing slavery, banishing rum, restraining licentiousness, reforming abuses, and elevating the masses, then the recoil upon christianity will be disastrous in the extreme. Woe, woe, woe to christianity, when infidels, by force of nature or the tendency of the age, get ahead of the church in morals, and in the practical work of chris-

tianity. In some instances they are already far in advance; in the vindication of truth, righteousness and liberty, they are the pioneers, beckoning to a sluggish church to follow."

Such a testimony from such a source is worthy of careful consideration. The church sluggishly neglecting even the calls of humanity, and leaving the practical application of genuine christianity to infidels! Surely the fine gold has become dim; the salt has lost its savor; their light has become darkness; the "city" is no longer "set on a hill" that it "cannot be hid;" but it is become "the city of confusion," (Babylon,) and the voice from heaven solemnly declares that Babylon is fallen, that great city, because she made all nations drink of the wine of her fornication." And even in this they "glory in their shame." They boast of their connection with politics as an evidence that they are going to evangelize the nation. But they are not elevating the politics of the nation to a level with christianity; they are lowering down christianity to the level of the most degenerate national policy. They swear to maintain, and vote for men to execute, a constitution and laws which authorize a declaration of war, and sustain the institution of slavery. At the same time they raise arms and equip soldiers to put down an institution which the constitution upholds, while the scripture says, the weapons of our warfare are not carnal, but spiritual. The effect of this unhallowed connection of politics and religion is thus graphically sketched by the *Presbyterian Herald*:

"There seems never to have been a time in the history of our country, when questions of religious

and political science were so mingled together as at the present. When we open a paper, it is often hard to tell at the first glance whether it is a political or a religious journal. In all parts of our land, but especially in the northern portions, the platform and the stump give excited utterance to theological dogmas; while the pulpit thunders forth political harangues."

It then gives a description of true religion and the place it should occupy, and continues:

"Such is the position of religion, and such her relation to politics and all other earthly things. But of late we have seen her descend into the heated arena, lose herself in the surging and tossing crowd, and when next she emerges, or rather, when her position is again occupied, 'tis no longer herself, but a drunken drab, wild with excitement, raves and retches and belches forth words of strife and scorn, bloodshed and bitterness, adding fuel to the flames of hatred and envy, and mocking heaven with daring blasphemy—essaying even to wield the thunders of Jehovah. When such a scene meets our troubled vision, we cry, Surely religion has been trodden in the streets, truth and righteousness lie bleeding in the dust. Alas! alas! has she perished forever? Shall we never more behold her beauty and feel her sweet attractions?"

A writer in the *American Baptist*, speaking of the tendency of that denomination says:

"I read some days since the report of proceedings in the recent Board meeting of the Missionary Union, and a splendid thing it is. *Rev. so and so D. D., Rev. so and so D. D.*, nearly thirty times in the preliminary proceedings of the first day; and

so on, to such a dizzy height of D. D's., that I gave up the count—profoundly penetrated with the thought that *we are a great denomination.* * * * Such things look well enough on the brow of the Mother of Harlots—but in the church of Christ—the Baptist church—O shade of Roger Williams—'where are we drifting?'"

One thing more we will notice as indicating the position of the various denominations of the day, which is their settled and determined opposition to the Sabbath of the Lord. Though most of them declare directly in their articles and disciplines that the ten commandments are binding, and constitute the foundation of moral obligation, they are unwilling even to have the fourth commandment preached in their houses of worship. In rejecting the Sabbath they not only act inconsistently with their own profession, but really disregard the authority of God, and make their religion a "mere expedient," according to their own testimony given in a Sabbath convention at Chicago, in 1854, as follows:

"As each of God's commandments rests upon all his authority, those who dispense with the Sabbath set aside all the authority of God on which the whole decalogue rests. Henceforth such men do not *obey* God at all. The rules of their churches may bind them to religious observances; education, habit, and a sense of their interests, may keep them to conventional decencies; but like children who always act from policy, and never from obedience to parents, their hearts are stripped of all those influences which bind and bow their wills to their Father which is in heaven. Their religion thenceforth becomes a mere expedient to get to heaven

by—mercenary in its motives, various in its morality, and the very fear of God is, with them, taught by the precepts of man.”

This language expresses the true condition and marks the course of the churches of the present day, though it was not intended for that purpose. The quotations given fully justify its application to them. And many others might be given; but we will let these suffice, as our object is not to enlarge on this point, but to notice it as a connecting link in the fulfillment of prophecy.

In Rev. xviii, 2 is another announcement of the fall of Babylon, with the additional facts that she “is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” And the same cause is assigned for her fall; her connection with the nations of the earth. In connection with this, a voice from heaven says: “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”

The particulars of this cry show that our application of Babylon is correct, as it is where numbers of God’s people are; and the fall referred to is a moral fall, as God’s people are called out after her fall, to escape her plagues that are to follow. And as the “spirits of devils” are now finding their way to the heart of the civil power, preparing the way for the utterance of oppressive, persecuting enactments, so are they also fast taking their places in these fallen, corrupt churches, which are even now becoming the habitation of devils, and the hold of foul spirits. A large proportion of the spiritual lecturers are ministers, and many others are believers;

some are preaching it to their congregations, and their meeting houses, dedicated to the worship of God, are frequently opened to their lectures, while they are denied to those who lecture on the Bible evidences of the signs of the times and the commandments of God. A writer in the *Christian Spiritualist*, a resident of Caraccas, Venezuela, said that the Catholic Archbishop and his priests had become converts; also that the President of Venezuela is a firm believer in and protector of Spiritualism. The *Spiritual Age* says that many prominent clergymen of that city, (N. Y.) are much interested, and hold private circles together to investigate it, where many convincing tests have been given.

The great reason why church members and ministers are so easily deceived by these spirits, is their ignorance of the Bible. The members have left the reading of the Scriptures to their ministers, while they have turned their whole attention to making money. The ministers have been trained in the theological schools to read Homer and Virgil, instead of the writings of the prophets and apostles. All unite in their efforts to please the world, and hold forth a religion without a cross, which fosters pride and gratifies their ambitious views. What little they read the Bible is, not with a desire to learn their duty there, but to find arguments to sustain their preadopted creeds, and to build up their several denominations. A visit from a “test medium” to a village, often fills the churches with the deepest surprise, and both ministers and members will sit for hours to listen to their seducing words, and to behold the manifestations, utterly

disregarding the precept of the Lord, to seek not unto them that have familiar spirits, and without once thinking that it is a subject of prophecy, and they are unwilling to believe the Bible statements concerning the dead which prove it to be a deception of the enemy. Where they have been found reasoning together concerning these things, an individual has quoted the words of the Scriptures, that "the dead know not anything," and that their love, and hatred, and envy, and all their thoughts are perished, and that they must wait for the resurrection from the dead for a revival from this unconsciousness, and they would avoid him as they would a contagion. Errors that are popular, though their origin can be traced to the superstitions of the heathens, are preferred to the plainest truths of the Bible, if a belief in them brings a reproach. And the churches, accustomed to lean on the government for support, find it easier to secure the favor of politicians by their votes, and thus get laws passed to uphold their systems, than to search the Scriptures for proofs, and thus sustain them by an appeal to the consciences of men. And on many points they have no Scripture proofs at all, and the law of the land is their only refuge. Thus in regard to the Sabbath; were it not for the enactments of the various State legislatures, the practice of Sunday-keeping could not be sustained for a single hour. In such cases they have rested on the laws of man till they seem to look on them as good authority. How easily has Satan taken them in this snare of popularity, and how easy now for him to work on their pride of opinion, and thus induce them to fully unite with this corrupt government

to enact and enforce iniquitous laws and unscriptural dogmas. Well may the student of prophecy expect that "an image to the first beast" will be speedily made.

The churches themselves have denounced "church and state" as an abomination to be avoided by all means; yet we find them already inseparably connected with the government. And when "the spirits of devils" come "out of the mouth" of the Two-horned beast, and receive the sanction of law, no one, who has noted the present fallen condition, or marked the tendency of the churches, can doubt that they will be ready to endorse that on which their temporal power and prosperity entirely depend. Then will Rev. xviii, 2 be fulfilled. Then will fallen Babylon have "become the habitation of devils, and the hold of every foul spirit." Then will the cup of her iniquity be full, and the honest hearted ones, who have sighed and cried for her abominations, will hear a voice from heaven saying, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Then will the work of Spiritualism be accomplished. All who do not "fear God and keep his commandments" will be deceived. And how awful the consequences! They "shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." Then will the voice of God again be heard, not to convince sinners of their obligation to keep his law, but to vindicate the honor of his government, and destroy them that have loved not the truth, but had pleasure in unrighteousness.

God has shown his love to them, but they have hated him. He has called, but they have refused. He has entreated, but they have mocked. He has threatened, but they despised his word. Jesus died for them, but they trampled on his blood. The Spirit of love and truth strove with them, but they grieved it away. The messengers of truth warned them, but they spitefully used and persecuted them. God's mercy has been abused, and his majesty insulted. Nothing then remains but for God to vindicate his justice, and give them the due reward of their works.

But a little space is now left for repentance, and who will receive the testimony? In view of these things is it not time for God's people to *strive* to overcome? to wrestle for the victory? to struggle for eternal life? to be zealous and repent of their lukewarmness, and walk in the Spirit from day to day? If we would abide that day, we must be holy and pure in heart; we must hunger and thirst after righteousness; our whole souls must pant for the living God, that we may love him with all the heart. O the horrors of that day, when God shall arise to shake terribly the earth! And it hasteth greatly. Then in vain may the charmers use their enchantments, for the Lord "frustrateth the tokens of the liars, and maketh diviners mad."

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you." May the Lord in mercy spare his people, and bring them through the perils of these times, and finally bring them to Mount Zion with shouts of victory, and songs of joy. Amen!